THE CRISIS

THE CRISIS

A RECORD OF THE DARKER RACES

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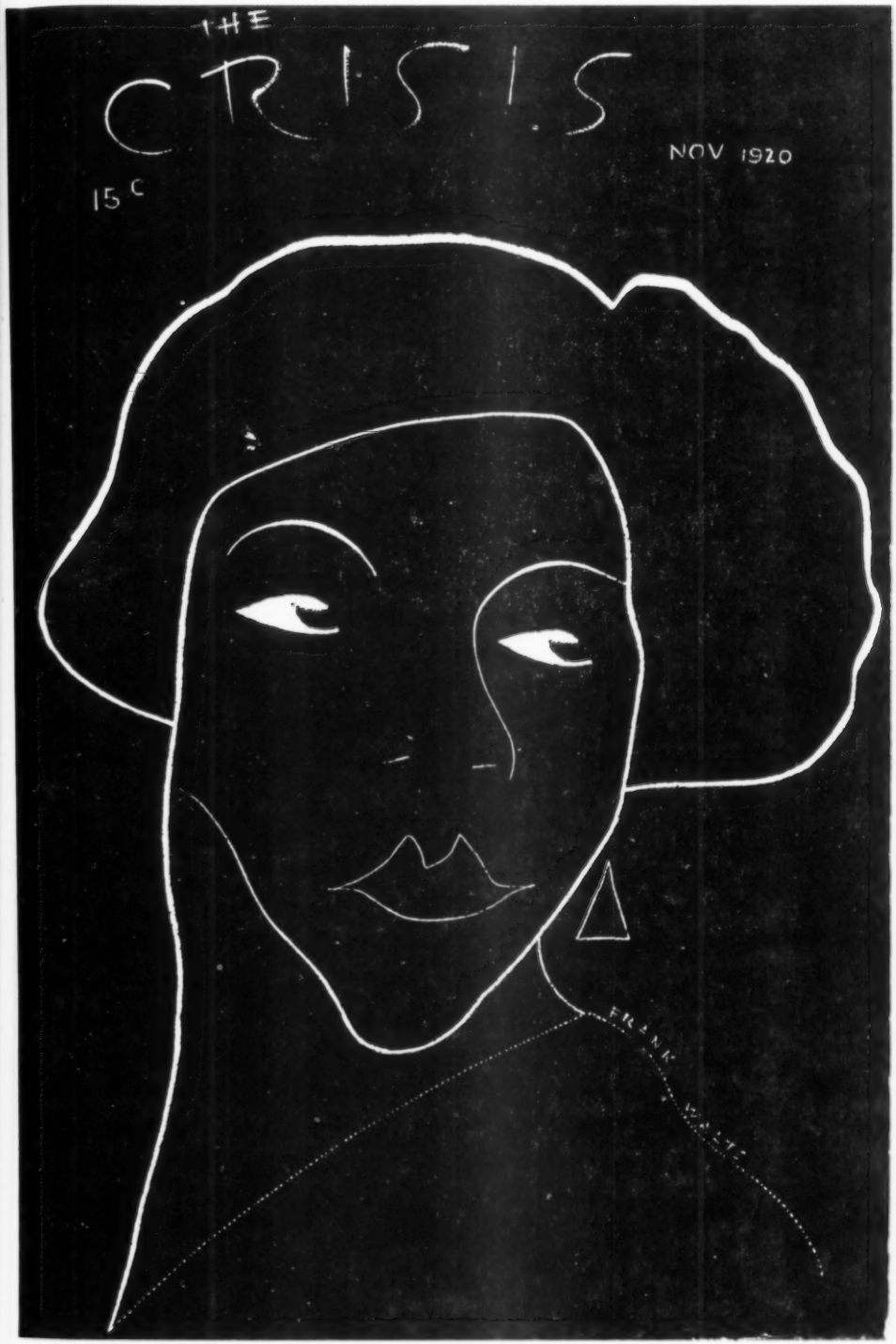
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THE CRISIS

A RECORD OF THE DARKER RACES

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THE CRISIS

Vol. 21. No. 1 NOVEMBER, 1920 Whole No. 121

Opinion of W.E.B. Du Bois

OUR TENTH ANNIVERSARY

TEN years ago, in November, 1910, the first issue of THE CRISIS made its appearance and published the following as its first editorial:

THE CRISIS

The object of this publication is to set forth those facts and arguments which show the danger of race prejudice, particularly as manifested today toward colored people. It takes its name from the fact that the editors believe that this is a critical time in the history of the advancement of men. Catholicity and tolerance, reason and forbearance can today make the world-old dream of human brotherhood approach realization; while bigotry and prejudice, emphasized race consciousness and force can repeat the awful history of the contact of nations and groups in the past. We strive for this higher and broader vision of Peace and Good Will.

The policy of THE CRISIS will be simple and well defined:

It will first and foremost be a newspaper: it will record important happenings and movements in the world which bear on the great problem of inter-racial relations and especially those which affect the Negro American.

Secondly, it will be a review of opinion and literature, recording briefly books, articles and important expressions of opinion in the white and colored press on the race problem.

Thirdly, it will publish a few short articles.

Finally, its editorial page will stand for the rights of men, irrespective of color or race; for the highest ideals of American democracy; and for reasonable but earnest and persistent attempt to gain these rights and realize these ideals. The magazine will be the organ of no clique or party and will avoid personal rancor of all sorts. In the absence of proof to the contrary it will assume honesty of purpose on the part of all men, North and South, white and black.

PROGRESS

THE progress of the colored American in the last five years has been the most marvelous of any period since emancipation. Visits and investigations North, East, South and West show an activity, a persistence and an accomplishment which is astounding. New ownership of land, new and beautiful homes, new business enterprises, larger amounts of capital seeking investment, new appreciation of and joining with labor unions, new kinds of better paid work and a larger number of children pressing into the schools is the almost universal story.

But above all comes the New Spirit: from a bewildered, almost listless, creeping sense of impotence and despair have come a new vigor, hopefulness and feeling of power. We are no longer depending upon our friends; we are depending upon ourselves. If mobs attack us we are prepared to defend ourselves and we are going to defend ourselves as Washington and Chicago know. But far from seeking to arouse the mob spirit we are or-

ganizing for social uplift in every possible way and seeking alliance with the great national agencies.

The secret of our new progress and success lies largely in our new self-discovery. There are still a few of us who are running away to avoid each other with the vague feeling that we shall thus lose ourselves in the world and be free. But the mass of black folks have made the Great Discovery: they have discovered each other. They have come to know what fine, lovable companionship and inspiration can be had in their own race. They are happily glad, almost at times mad, with the joy of the new discovery. It frees and heartens them, makes them self confident and human. The tide of the New Day rises with majestic force, but does it yet fully feel and recognize the Industrial Revolution that is sweeping the earth?

REASON IN SCHOOL AND BUSINESS

A CORRESPONDENT asks us to denounce a Negro theatre that has refused to employ colored architects, engineers or builders; another writer takes us to task for our article on Wilberforce; and several of our readers dislike the article on the "Weaknesses of the Negro College".

These and other letters lead us to again make clear the position of The CRISIS: we believe that colored people should support Negro business enterprise; but on the other hand we do not believe in the exclusion of white teachers from all Negro colleges. We regard the African Methodist Church as perhaps the greatest accomplishment done by black folk in the last 500 years; we are desperately eager to see Wilberforce University survive as a church school and for this very reason we oppose policies that threaten its very existence.

We are too thankful for the fine missionary spirit of Cravath, Ware and Armstrong to decry our white teachers; but we are painfully aware of the white men of small calibre and selfish aims whom we encounter in some of our southern schools. Efficiency and devotion do not lie in color or race and we should be the last of any men to let our resentment lead us into a silly cry for self-segregation or a scream of "Up Black and Down White!" A world of triumphant, disdainful white-hating Negroes would be just as wicked and just as surely doomed to eventual disaster as a world of triumphant, disdainful Negro-hating whites is today. For this reason we need and need desperately to keep clear and fair every point of human contact between the races; and the school is by far the best remaining medium.

But this does not excuse incompetent teachers, overbearing executives and mediaeval discipline. Morehouse, Tuskegee and a host of other schools prove that we can furnish black executives; other schools show that there are still available competent and devoted white executives. Let us get the *men* then, regardless of race and color.

And what is true in education is true in business. So far as possible it is our bounden duty to use the colored physician, dentist, grocer, publisher, insurance company and what not, because color prejudice so often denies them a white clientele. On the other hand the colored business man must not ask patronage *simply* because he is colored. If an architect wishes to plan my house, he must come as an architect and not simply as a Negro; and if I refuse him the job it will be because he does not know his business and not because of his race.

Even here, however, there are refinements: suppose this Negro builder does know his work and can do it well, but because of lack of capital or color hate he cannot do the work quite as cheaply as his white competitor?

Here, manifestly, it may be wise and just to pay a few hundred or even a few thousand dollars more to give the black man his first chance, provided, of course, that one does not risk too far the hard-earned savings of the many in order to give a doubtful chance to one or two.

All this wandering brings us to our point: the development and further progress of the American Negro has reached a plane which demands from now on, careful reasoning, clear thinking and knowledge of fact. No longer is the short, snappy slogan or the universal platitude capable of explaining every situation or pointing the path in every clouded way. We must think. We must know. We must discuss.

THE CRISIS wishes and wishes deeply to be a forum for such deliberation. It has no monopoly of reason and truth, but it is free to think and fearless in conclusion.

PITY THE POOR AUTHOR

EVERY once in a while some one drops in and says cozily:

"I wish you'd give me a copy of your last book."

Or they write:

"The Western Aggregation of Sunny Girls has just opened a reading room. Won't you donate one or two of your books?"

I guard myself carefully in such cases, so as not to be surprised into violence. Letters, I can answer with polite vagueness or forget. Personal appeals I turn into a joke, provided I can summon the necessary self control quickly. But sometimes I am a ghastly failure. Then I turn and ask grimly:

"Do you know that I have to buy my own books?"

They are vastly surprised. Apparently they had been under the impression that I had a tree in my backyard which grew a profusion of delicate darkwaters and Negroes and souls of various folk and that all I had to do was to go out and water it and shake it.

I proceed: An author usually gets six free copies with which he partially supplies his family of six, his poor cousins and twenty close friends. All further copies he must *buy* of the publisher. He gets the same small discount as the retail merchant, but no more.

A request then of an author for a copy of his latest is simply a demand for him to give you $1.80 cash, in addition to postage.

Now it may be that you are in need of charity and that he is a bloated bond-holder to whom $1.80 is a bagatelle. But it may, on the other hand, be barely possible that $1.80 looks just as big to him as to you. And in addition, he has had the job of writing the book.

At any rate, you don't go to your personal friend the grocer and say:

"I wish you'd make me a present of ten pounds of that nice sugar!"

And you don't hail your friend the carpenter with:

"Come and fix my gate for nothing, Bill; I do *so* like your work."

And if you do not expect the carpenter and the grocer to serve you for nothing, why, in Heaven's name, do you pick on the poor author?

SUFFRAGE

THERE was a time when the South appealed to the world against the Negro on the ground that he was ignorant and inefficient. The answer to this was that education and social justice would gradually work the same changes in black as in white folk. Nevertheless, the strength of the southern argument lay in its insistence that during the transition from the ignorance of slavery to the efficiency of freedom, temporary disfranchisement and segregation were jus-

tifiable. It was this plea, repeated again and again with every appeal to class feeling and personal experience, that gained in the land and in the world so wide an acquiescence in the Southern Caste program.

Meantime in slow and fatal certainty the problem changed. The educated and efficient Negro appeared—now here and there, now in groups and mass movements. Subtly the southern argument changed. It was not merely ignorance and inefficiency that was to be feared—it was rather the intelligence and efficiency of black folk. Indeed the more gifted and better trained the black man, the more the white man must fear him. In other words, it is not human stupidity and blundering that the South fights, it is *race;* and if one immediately points out that according to modern science there is no such thing as "race", the argument marches right on with the mediaeval Blumenbach and Gobineau.

Nothing illustrates this *descensus Averno* better than woman suffrage. The Washington correspondent of the Norfolk, Va., *Virginian Pilot* in an interview with Representative Henry D. Flood, "dean of the Virginia delegation in the House", says that Section 19 of the Virginia Constitution, which Mr. Flood would revive to meet the present occasion, was the famous alternative military, property, or understanding qualification. Under it a white applicant for registration would not necessarily be disqualified if unable to read and write, whereas a colored applicant would not necessarily be qualified even if able to read and write.

"This", said Mr. Flood today, "would enable all the white women in the state to be registered and would practically exclude all the Negro women, throwing the same safeguards round the electorate with regard to females as in 1902 and 1903 we threw round it with regard to males."

Not satisfied with this amazing confession, the *Virginian Pilot* replies editorially (the italics are ours):

"To invoke Article 19 anew and apply it to a State-wide registration of women when suffrage becomes a *fait accompli*, would be to bring to the fore again public distempers that have long lain dormant. It would be far less easy in the present state of belligerent race consciousness to apply this article in such a manner as to obtain the desired end today, than it was 20 years ago. . . . It is not the superior intelligence of colored women over colored men that threatens white supremacy. *They cannot become a disturbing political factor until their intelligence as a class is superior to that of white women.* If an inexplicable reversion of all recorded history should put such an eventuality within the range of probability it will not occur overnight. *There will be ample warning and it will be time enough then to resort to a drastic redressing of the voting lists.*"

Think of it! If the black race at any time or place comes to excel the whites, then we will pull them down by force! Will we?

THE ELECTION

THE presidential election, together with certain state and local elections, comes November second. Every black man and woman ought to vote. It is a great and pressing duty. First of all, you must have registered. If you have not, you cannot vote; but take a great vote never to let it happen again.

If you have registered be sure to vote. Let no timidity restrain you because you are black or female or just twenty-one.

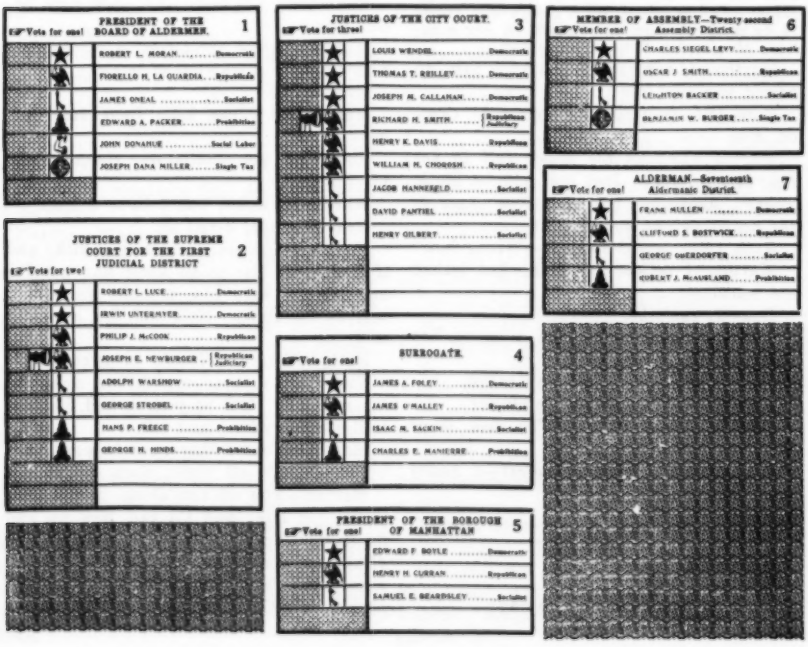
Below is a sample ballot for a state election. In the presidential election there is in addition to the state officials, a series of columns like those opposite.

In this case you make a cross in the column of the party for which you wish to vote: for instance, this ticket is marked to count for the eight Harding electors. These electors if they receive a majority will cast the electoral vote of your state for the Republican party.

	REPUBLICAN	DEMOCRATIC	SOCIALIST
	X		
For President	Harding	Cox	Debs
For Vice President	Coolidge	Roosevelt	Stedman
For Presidential Electors	Peter James John Smith Mary Watson Sims Anderson John Dooms Jacob Stein Harry Blyn William Jones		

FACSIMILE OF BALLOT FOR GENERAL ELECTION

1. To vote for a candidate on this ballot make a single cross X mark in one of the squares to the right of an emblem opposite his name.
2. To vote for a candidate not on this ballot write his name on a blank line under the candidates for that office.
3. Mark only with a pencil having black lead.
4. Any other mark or erasure on this ballot is unlawful.
5. If you tear, or deface, or wrongly mark this ballot, return it and obtain another.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JAMES ONEAL ..... Socialist
EDWARD A. PACKER ..... Prohibition
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JUSTICES OF THE SUPREME COURT FOR THE FIRST JUDICIAL DISTRICT 2
Vote for two!
ROBERT L. LUCE ..... Democratic
IRWIN UNTERMYER ..... Democratic
PHILIP J. McCOOK ..... Republican
JOSEPH E. NEWBURGER ..... Republican Judiciary
ADOLPH WARSHOW ..... Socialist
GEORGE STROBEL ..... Socialist
HANS P. FREECE ..... Prohibition
GEORGE H. HINDS ..... Prohibition
JUSTICES OF THE CITY COURT. 3
Vote for three!
LOUIS WENDEL ..... Democratic
THOMAS T. REILLEY ..... Democratic
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HENRY K. DAVIS ..... Republican
WILLIAM H. CHODOSH ..... Republican
JACOB HANNEGELD ..... Socialist
DAVID PANTIEL ..... Socialist
HENRY GILBERT ..... Socialist
SURROGATE. 4
Vote for one!
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JAMES O'MALLEY ..... Republican
ISAAC M. SALKIN ..... Socialist
CHARLES E. MANIERRE ..... Prohibition
PRESIDENT OF THE BOROUGH OF MANHATTAN 5
Vote for one!
EDWARD F. BOYLE ..... Democratic
HENRY H. CURRAN ..... Republican
SAMUEL E. BEARDSLEY ..... Socialist
MEMBER OF ASSEMBLY—Twenty second Assembly District. 6
Vote for one!
CHARLES SIEGEL LEVY ..... Democratic
OSCAR J. SMITH ..... Republican
LEIGHTON BACKER ..... Socialist
BENJAMIN W. BURGER ..... Single Tax
ALDERMAN—Seventeenth Aldermanic District. 7
Vote for one!
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CLIFFORD S. BOSTWICK ..... Republican
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THE DEACON'S AWAKENING

A Play in One Act

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WILLIS RICHARDSON

THE scene is the sitting-room at the JONES' house. In the center of the room is a table, at the right of which is a large arm-chair and at the left of which is a straight chair. At the right is a door which leads to the dining-room and kitchen. Above is a door which leads to the hall. Persons entering the hall door from the left come from the street, while those entering from the right come from other parts of the house. At the right of the hall door is a well filled bookcase and around the walls hang a few well chosen pictures. MARTHA JONES is sitting at the left of the table reading the morning paper. She is an intelligent colored woman of five and forty, wearing a house dress which makes her look as neat as her surroundings. She is different from most housewives (whose work never ends), in that she always keeps ahead of her work, and for this reason has time to read between luncheon and dinner. MARTHA continues to read, not raising her head until EVA enters from the hall. EVA is a brown-skinned lady of two and twenty. She is dressed to go out and is carrying a light coat on her arm. RUTH enters behind EVA. She is about EVA'S age but seems to be a little more determined in her manner; she is also dressed to go out.

Martha (*Looking up*)—Aren't you all afraid you'll be late?

Ruth (*Starting out*)—I hope not. Come on, Eva.

Martha (*Letting the paper fall to her lap; Ruth stops*)—Just one minute, Ruth. There's something wrong. (*Eva stops in the act of pulling on her coat*)

Ruth (*Her jaw dropping*)—Wrong how?

Martha—I believe the thing has leaked out somehow.

Eva—It can't be.

Ruth—Do you mean that someone has told, Mama?

Martha—It seems that way to me.

Ruth—What makes you think so?

Martha—Come here. (*The two move closer to her.*)

Martha (*In a subdued voice*)—I heard them whispering——

Ruth—Them?

Martha—Your father and——

Eva—And Papa?

Martha—Yes.

Ruth—What were they saying?

Martha—I heard them mention the meeting. I couldn't hear it all, but your father stayed home from work today, and I think he means to go to that meeting.

Ruth (*Disappointed*)—And I had hoped to keep it a secret until after the election.

Martha—Of course, we won't let this stop us; but I'm sorry he decided to go on the very day you planned to make your speech.

Ruth (*In disagreement with the state of affairs*)—Just when we are at our best, too. If they would let us alone we'd have everybody in this city ready to vote.

Eva—Will you make your speech if he comes, Ruth?

Ruth (*Determined*)—Yes, I'm going to make that speech anyway.

Martha—That's right; we can't afford to back out now. We'd have to face it sometime in the future; so I guess it's just as well that we face it now.

Ruth—That's what I say too.

Eva—Well, I'm brave; I'll stick right beside you.

Martha (*After pondering a moment*)—There may be a way out of it yet.

Eva—How?

Martha—If I can keep Dave from going——

Ruth—But you said he was staying home for that.

Martha—I know, but I have a plan.

Eva (*Curious*)—Tell us.

Martha—You see, Joe Lucas is sick; and if I can get him to go there and get Joe and Nell to keep him a while everything will be all right. Nell and Joe are both with us.

Ruth (*Pleased*)—That'll be great!

Eva—But suppose *my* father comes to the meeting? It'll be just as bad, because he'll see everything and tell.

Martha—Your father went to work.

Eva—That's all right, then.

Martha—You all run along, now, before you're too late; and I'll call Nell up and fix it with her. You'd better take a taxi. (*Ruth and Eva hurry out; Martha ponders a moment, then speaks through the telephone*) Martha—East 1824-W. (*A pause*)

Is that you Nell? Very well; how is Joe today? (*Speaking lower*) Nell, I have a scheme I want you to help me with. Well, Dave is up in arms about the Voting Society. I don't know how he found out about it; but he is staying home today to go to the meeting. Yes, the very day they asked Ruth to speak. I want you to call him up in five minutes and try to get him to come there somehow. Tell him Joe wants to see him. Thanks! That will help us along a bit. Keep him as long as you can. Good-bye. (*She hangs up the receiver and begins to read her paper again. Presently DAVID JONES enters. He is a man 50 years old, of medium size and wearing large side whiskers. He has his coat off. His collar is on but is unbuttoned in front, and his shoes are both unlaced.*)

Dave (*Coming to her*)—Martha, button this collar up for me, will you?

Martha (*Feigning surprise*)—I didn't know you were going out. (*She rises and begins to button his collar*)

Dave—Yes, Ah heard 'bout that suffrage meetin' they're goin' to have, and Ah'm goin' there to see what Ah can find out.

Martha—It's not exactly a suffrage meeting.

Dave—What is it, then?

Martha—It's a meeting to urge women to vote, now that they have the right.

Dave—It's the same thing.

Martha (*Struggling with the collar which is too small for his neck*)—What do you want to find out?

Dave—Ah wants to find out who's goin' to be there.

Martha—What good will that do?

Dave (*Facing the issue*)—Well, Ah see Ah can't get 'round tellin' you. The deacon's board appointed me to go to that meetin' and find out the names of all the women there who belong to our church, so Ah can bring the names up before the deacons at the next meetin'.

Martha—How did they find out about the meeting?

Dave—That's a secret.

Martha (*Finishing her job*)—Bring the names before the board for what?

Dave (*Tying his tie*)—So we can have the women up. We don't mean to have the women in our congregation goin' to the polls to vote. Ah believe in a woman stayin' in her place and not tryin' to fill a man's shoes.

Martha—The women don't want to take the men's places, Dave.

Dave (*Sitting to lace his shoes*)—Yes, they do; you needn't try to take up for 'em. If Ah caught a woman Ah had anything to do with in this mess Ah'd——

Martha—What would you do?

Dave—Ah—Ah don't know what Ah wouldn't do. (*The telephone rings*)

Martha (*Answering*)—Hello—Yes. All right, he's right here. (*Turning to Dave*) Dave, Nell wants to speak to you for Joe.

Dave (*Going to the telephone*)—Is he any worse?

Martha—She didn't say.

Dave (*At the telephone*)—Hello—Yes. What's the matter, is he worse? Well, Ah'll hurry right over there. (*Leaving the telephone*) She says Joe's a little worse. Ah'll have to run over there before Ah go to the meetin'. (*He hurries in lacing his shoes*) Ah'm goin' to try not to be late.

Martha—I hope he's not bad off.

Dave (*Rising*)—Ah hope not. Where's ma coat?

Martha—You didn't bring it downstairs with you.

Dave—Shucks! (*He rushes out and goes upstairs. Presently he hurries past the door, pulling on his coat. Martha smiles when she hears the door slam. She ponders a moment, then goes out through the dining-room. She returns with sewing in her hand. Just as she starts to sit down, SOL rushes in from the street. He resembles Dave save that he has a long mustache and no side whiskers. He has his hat in his hand and appears to be very much excited.*)

Martha (*Perplexed*)—What are you doing home, Sol?

Sol (*Excitedly*)—Where's Dave?

Martha—He went around to see Joe Lucas. What's the matter?

Sol—Did you know Ruth was at that Votin' Meetin'?

Martha (*Evasively*)—Ruth was at the meeting?

Sol—Yes, she was there. A mob of toughs broke the meetin' up and she got mussed up a little.

Martha (*Starting and raising her hand to her cheek*)—Hurt!

Sol—No, she got off lucky—just mussed up a little. Ah reckon she'll be along in a minute. Ah'm goin' to find Dave. (*He hurries out*)

Martha (*To herself*)—The ruffians! (*The telephone rings*)

Martha (*Answering*)—Hello. You could'nt keep him? It's all right. The meeting was broken up anyway. A mob of ruffians did it. No, I'm expecting her at any minute. I understand she was handled a little roughly. I hope not, myself. Good-bye. (*As she hangs up the receiver, Ruth enters, followed by Eva. Her hair is out of shape, her dress is torn and her wrist is bound with a handkerchief*)

Martha (*Going to her*)—I heard it happened. How was it?

Eva—The mob rushed on us.

Martha—Rushed on you?

Eva—Yes, they were like wild men.

Martha—How do you feel, Ruth?

Ruth (*Grasping her wrist*)—All right, except that my wrist pains a little.

Martha—Had you made your speech?

Ruth—No.

Eva—The chairman was just calling the meeting to order, when the mob, mostly made up of street loafers, rushed upon the platform and pushed everybody off.

Ruth—There were some respectable looking men among them, too!

Martha (*Angry*)—Did they put their hands on you?

Ruth—Yes; I was pushed off a chair and in trying to catch myself I hurt my wrist.

Martha—Your father didn't get there, did he?

Ruth—I didn't see him.

Eva—But it's just as bad; my father was there and he'll tell everything.

Martha—I know he was there. Did he see you?

Eva—He didn't see me, but I'm sure he saw Ruth when they were putting her in the taxi. I saw him start towards her when he first saw her; then he checked himself and rushed out of the crowd.

Martha—Well, if that's the case, we'll have to prepare for trouble.

Ruth (*Holding her wrist*)—It had to come sometime.

Martha (*To Ruth*)—You'd better go up and straighten yourself out a little; your father will be here in a few minutes. I know he'll hear it before he gets here because Sol has gone to meet him.

Eva—Yes, come on, Ruth, and change your dress. I guess they'll both come in as mad as wet hens. (*They go out. The room is left vacant until Dave and Sol enter from the street*)

Sol (*As they enter*)—Ah looked for you everywhere—Ah came here and Ah went to Joe Lucas' house, but Ah couldn't find you.

Dave—Yes, Ah went by Joe Lucas', and when Ah got to the hall everybody was gone.

Sol—The mob broke up the meetin', that's why everybody was gone.

Dave (*Surprised*)—Mob?

Sol—Yes, mob! A mob broke up the meetin'.

Dave (*Sitting in the armchair*)—Ah heard they had trouble, but——

Sol (*Standing in front of him*)—That ain't half of it.

Dave (*Looking up at him*)—What else?

Sol—Ruth was there.

Dave (*Exploding*)—Ruth?

Sol—Yes, she was there and the mob mussed her up a little, too.

Dave (*Forgetting that he is a deacon*)—Mussed—what the devil was she doin' there?

Sol—That's what we've got to find out.

Dave—Nobody said nothin' to me 'bout her goin' there.

Sol—That's what we've got to see about; what she was doin' there. All Ah know is that she was there. Ah would of doubted it, but Ah saw her with ma own eyes. Her hair was all out, her dress was torn, and she had something tied around her wrist.

Dave—And you're sure it was Ruth?

Sol—Sure as Ah'm born.

Dave (*Rising*)—Well, Ah'll find out 'bout it.

Martha (*Entering as he rises*)—You both back so soon?

Dave (*Facing her*)—Do you know anything 'bout Ruth bein' at that Votin' Meetin'?

Martha (*Pleasantly*)—Yes, I believe she was there.

Dave (*Raising his voice*)—Well, what was she doin' there?

Martha (*Resenting his tone with a cold look before speaking*)—You might ask her. I'll bring her down. (*She goes out*)

Dave (*Draws a deep breath, but seems too surprised for words; turning to Sol*)—Ah don't know what's gettin' into these women.

Sol—The devil, Ah reckon.

Dave—Ah never saw Martha like this before.

"RUTH IS NOT COMING OUT OF COLLEGE"

Sol—Dave, it's this Votin' business, Ah'll bet. If that gal of mine ever gets it into her head, Ah don't know what Ah'll do to her.

(*Martha enters, followed by Ruth and Eva. They have both changed their dresses. There is a tense silence as they enter.*)

Ruth (*Going to the armchair*)—Do you want to sit here, Mama?

Martha (*Standing by Ruth*)—No, sit down, child.

Ruth (*As she sits and takes her wrist in her hand*)—You look angry, Papa; what's the matter?

Dave (*Angrily*)—Ah want to know what you were doin' at that Votin' Meetin'.

Ruth (*Looking down at her wrist, then up at him*)—I went to make a speech.

(*This is a thunderbolt. Martha and Ruth are watching Dave. Eva looks at her father to see how he takes it. Dave and Sol are outraged.*)

Dave—What?

Ruth (*As calmly as before*)—I went to make a speech.

Dave (*Hardly able to get the words out*)—You went to make a speech?

Ruth—Yes, sir.

Dave—How did that happen? What would you be doin' makin' a speech there?

Ruth—I'm a member of the society; and we want to have the women ready to vote when the time comes.

Dave (*Leaning forward to be sure that he catches her answer*)—You belong to that crowd?

Ruth—Yes, sir.

Dave (*Looking from Ruth to Martha and Eva, then back to Ruth*)—How long's this been goin' on?

Ruth—You mean how long have I been a member?

Dave—Yes.

Ruth—I helped to organize the society soon after the women were given the right to vote.

Dave—You mean to say you've been mixed up in this thing ever since it started?

Ruth—Yes, sir.

Dave—Even when Ah was at the head of the deacon's board you was workin' for this thing against me?

Ruth—I wasn't exactly against you; I was for the movement.

Dave—It's the very same thing. (*Ruth lets this pass*) Do you know what I'm goin' to do to you? (*Ruth looks up at him*) Ah'm goin' to take you out of school and let you go to work. You won't go back to Howard any more. Maybe then——

Sol—That's the very thing Ah'd do with mine if she was mixed up in it.

Eva (*Turning to Sol*)—I *am* mixed up in it, Papa.

Sol (*In surprise*)—You?

Eva—Yes, sir.

Sol—You don't mean to tell me——

Eva—I was there with Ruth, and I'm a member.

Sol (*Going close to her and shaking his hand in her face*)—Well, Ah won't allow it! Ah won't have it; you understand! Out of Howard you'll come. (*He says no more but glares at her*)

Martha (*Calmly*)—Well, Ruth is not coming out of college.

Dave—Not?

Martha—No, she's going to stay until she finishes.

Dave—Are you in sympathy with her after she's disgraced us?

Martha—I don't consider myself disgraced.

Dave—You don't?

Martha—No, not at all.

Dave—Did you know she was mixed up in this thing?

Martha—Yes.

(*Dave's mouth comes open, but he seems unable to decide what he wishes to say*)

Dave (*Finally forming some words*)—And never said anything to me about it?

Martha—That was because I was mixed up in it myself. We've got to get these colored women ready for the election.

Dave (*Dumbfounded*)—You're in this business too?

Martha—Yes, I'm a member of the society, and I give money to it—your money.

Dave (*Angrily, as he turns to go*)—Ah haven't got anything else to say.

Martha—Wait a minute; I've got something else to say. (*He comes back*)

Dave—What is it?

Martha—We might just as well understand each other now as any other time.

Dave—Yes, Ah reckon we had. Go on and say what you've got to say.

Martha—You men seem to have the wrong idea about women. You think our minds never go further than cooking and darning socks; but you're very much mistaken. We think about other things the same as you do. The time has passed

when women are willing to be considered merely as parts of the house, and you men might as well get your minds right on that point.

Dave—You don't mean to say you want to vote?

Martha—Yes, I do. Now that we can vote, we all want to vote.

Dave—What do you want to vote for? You're gettin' on all right.

Martha—I want to vote for the same reason you want to vote, and so do the girls. When we add our voting strength to yours you'll get along better.

Dave—You can talk all you want to, but you can't make me believe in a woman votin'.

Martha—I'm not trying to make you believe in it. You'll believe in it of your own accord as soon as you wake up. It's already here.

(*The two men have begun to feel that they are beaten, but are not yet willing to surrender.*)

Martha—Come on, girls, let's get dinner. (*She and the girls go out. The men look at each other for a moment, then Dave smiles*)

Dave—Ah reckon they got us, Sol.

Sol—That won't make me believe it's right.

(*There is a silence while Dave stares in front of him and Sol paces the floor. Presently Martha returns*)

Martha—I've started the girls off with the dinner; now I want you to give me some good reason why you object to your daughters voting?

Dave (*Answering for both*)—It's too public.

Sol—Yes, it keeps 'em out too much when they ought to be home.

Martha—Don't you think women want to hold positions of importance sometimes?

Sol—They ought to leave that to the men.

Martha—That's the trouble now. We've been leaving too much to men. You cut a girl's opportunity off, then whine when a girl child is born instead of a boy.

Dave—Who whines?

Martha—Both of you did and you know it. And that's the very reason. You think a girl will have to be supported, and will never be able to be anything of importance, so you object to their being born. When you tell people you have a daughter, you do it with a feeling of shame and if they don't pity you in words they do in their hearts.

Dave—Don't talk foolishness, Martha.

Martha—You know it's the truth.

Sol—Do you think you can make us want women to vote just because men like boy children better than girls?

Martha—It's not a question of your wanting it. You've got to take it; it's already here. Our great trouble is to make you colored men and women aware of the fact that it is already here!

Sol (*Surrendering*)—All right, have your own way about it. Ah won't have nothin' to do with it.

Martha—But you'll both keep nagging at us.

Sol—Ah won't; Ah never nag at anybody.

Dave—Ah won't say another word.

Martha (*Pleased*)—May I tell the girls?

Sol—Ah don't care.

Martha (*Calling*)—Ruth! Eva!

(*Dave and Sol are standing like two schoolboys who have been getting a scolding, when the girls enter with their aprons on.*)

Martha—It's all right!

(*The girls with cries of joy embrace their fathers.*)

VALUES

WINIFRED VIRGINIA JORDAN

I GO about my life;
I do each task,
And smile and laugh with you,
Give words you ask.

And yet, how very far
We are apart!
You know no happy thing
Within my heart!

THE SOCIAL EQUALITY OF WHITES AND BLACKS

W. E. B. Du Bois

WHEN The National Association for the Advancement of Colored People was organized it seemed to us that the subject of "social equality" between races was not one that we need touch officially whatever our private opinions might be. We announced clearly our object as being the political and civil rights of Negroes and this seemed to us a sufficiently clear explanation of our work.

We soon found, however, certain difficulties: Was the right to attend a theatre a civil or a social right? Is a hotel a private or a public institution? What should be our stand as to public travel or public celebrations or public dinners to discuss social uplift? And above all, should we be silent when laws were proposed taking away from a white father all legal responsibility for his colored child?

Moreover, no matter what our attitude, acts and clear statements have been, we were continually being "accused" of advocating "social equality" and back of the accusations were implied the most astonishing assumptions: our secretary was assaulted in Texas for "advocating social equality" when in fact he was present to prove that we were a legal organization under Texas law. Attempts were made in North Carolina to forbid a state school from advertising in our organ THE CRISIS on the ground that "now and then it injects a note of social equality" and in general we have seen theft, injustice, lynchings, riot and murder based on "accusations" or attempts at "social equality".

The time has, therefore, evidently come for THE CRISIS to take a public stand on this question in the interest of Justice and clear thinking. Let us openly define our terms and beliefs and let there be no further unjustifiable reticence on our part or underground skulking by enemies of the Negro race. This statement does not imply any change of attitude on our part; it simply means a clear and formal expression on matters which hitherto we have mistakenly assumed were unimportant in their relation to our main work.

We make this statement, too, the more willingly because recent events lead us to realize that there lurks in the use and the misuse of the phrase "social equality" much of the same virus that for thousands of years has separated and insulted and injured men of many races and groups and social classes.

We believe that social equality, by a reasonable interpretation of the words, means moral, mental and physical fitness to associate with one's fellowmen. In this sense THE CRISIS believes absolutely in the Social Equality of the Black and White and Yellow races and it believes too that any attempt to deny this equality by law or custom is a blow at Humanity, Religion and Democracy.

No sooner is this incontestable statement made, however, than many minds immediately adduce further implications: they say that such a statement and belief implies the right of black folk to force themselves into the private social life of whites and to intermarry with them.

This is a forced and illogical definition of social equality. Social equals, even in the narrowest sense of the term, do not have the *right* to be invited to, or attend private receptions, or to marry persons who do not wish to marry them. Such a right would imply not mere equality—it would mean superiority. Such rights inhere in reigning monarchs in certain times and countries, but no man, black or white, ever dreamed of claiming a right to invade the private social life of any man.

On the other hand, every self-respecting person does claim the right to mingle with his fellows *if he is invited* and to be free from insult or hindrance because of his presence. When, therefore, the public is invited, or when he is privately invited to social gatherings, the Negro has a right to accept and no other guest has a right to complain; they have only the right to absent themselves. The late Booker T. Washington could hardly be called an advocate of "social equality" in any sense and yet he repeatedly accepted invitations to private and public functions and certainly had the right to.

To the question of intermarriage there are three aspects:

"THEY HAVE EARS BUT THEY HEAR NOT"

Psalms CXXX-17.

1. The individual right
2. The social expediency
3. The physical result

As to the individual right of any two sane grown individuals of any race to marry there can be no denial in any civilized land. The moral results of any attempt to deny this right are too terrible and of this the southern United States is an awful and abiding example. Either white people and black people want to mingle sexually or they do not. If they do, no law will stop them and attempted laws are cruel, inhuman and immoral. If they do not, no laws are necessary.

But above the individual problem lies the question of the social expediency of the intermarriage of whites and blacks today in America. The answer to this is perfectly clear: it is not socially expedient today for such marriages to take place; the reasons are evident: where there are great differences of ideal, culture, taste and public esteem, the intermarriage of groups is unwise because it involves too great a strain to evolve a compatible, agreeable family life and to train up proper children. On this point there is almost complete agreement among colored and white people and the strong opinion here is not only that of the whites—it is the growing determination of the blacks to accept no alliances so long as there is any shadow of condescension; and to build a great black race tradition of which the Negro and the world will be as proud in the future as it has been in the ancient world.

THE CRISIS, therefore, most emphatically advises against race intermarriage in America but it does so while maintaining the moral and legal right of individuals who may think otherwise and it most emphatically refuses to base its opposition on other than social grounds.

THE CRISIS does not believe, for instance, that the intermarriage of races is physically criminal or deleterious. The overwhelming weight of scientific opinion and human experience is against this assumption and it is a cruel insult to seek to transmute a perfectly permissible social taste or thoughtful social advice into a confession or accusation of physical inferiority and contamination.

To sum up then: THE CRISIS advises strongly against interracial marriage in the United States today because of social conditions and prejudice and not for physical reasons; at the same time it maintains absolute legal right of such marriage for such as will, for the simple reason that any other solution is immoral and dangerous.

THE CRISIS does not for a moment believe that any man has a right to force his company on others in their private lives but it maintains just as strongly that the right of any man to associate privately with those who wish to associate with him and publicly with anybody so long as he conducts himself gently, is the most fundamental right of a Human Being.

IT'S GREAT TO BE A PROBLEM

J. W. WORK

IT'S great to be a problem,
A problem just like me;
To have the world inquiring
And asking what you be.
You must be this,
You can't be that,
Examined through and through;
So different from all other men,
The world is studying you.

My grandfather cursed my father,
For Noah cursed Ham, you know;
Therefore, my father's children,
The rocky road must go.
We can't turn here,
We can't turn there,
Because the world's in doubt,
What we would do,
Where we would go,
What we would be about.

I'm sullen if I speak not,
I'm insolent if I speak;
Must curb my aspirations,
I must be lowly, meek.
I can't eat here,
I can't sleep there,
Must "Jim-Crow" on full fare;
The world can't know
What I would do,
If I were treated square.

It's great to be a problem,
A problem just like me;
To have the world inquiring
And asking what you be.

PLEASURABLE PROFIT IN OTHER TONGUES

YETTA KAY STODDARD

THIS is to suggest self-tuition in foreign tongues to stay-at-homes, to those hungry for self-improvement, to busy, thoughtful persons, old and young. The mental drill afforded by the first steps clears off brain cobwebs, dispels "blues"; pursued, such study opens a door to broad understanding of other peoples, can be made the best of means for cultivating the true spirit of internationalism.

What I have accomplished in acquiring a working knowledge of Spanish, Italian, German, Swedish, Dutch, and French has been considered somewhat unusual. Really, it is only what, if inclination led in the same direction, almost everyone could do.

My first equipment was light and inexpensive. In a country town high school I had one year of German and three of Latin. Later, a man who had spent a few months in Mexico gave me twelve Spanish lessons and many years later still I had another twelve lessons from a Frenchman who had lived three years in Cuba. What I know of Spanish cost about five dollars. The price of a small book or two has been the only money-outlay on Italian, Swedish, Dutch, and French.

Depending solely on public libraries I worked into German, qualified as a teacher and for several years conducted three primary classes in a girl's private school. This was many years ago when German was not an unpopular language. After a fairly thorough renovation, my Latin served me to help little girls in the same school through the elementary and Caesar classes. I taught Latin successfully for six years.

At present, French-at-home forms my daily setting-up mental exercise. I deferred the pleasure of studying French from year to year, hoping always to have leisure, opportunity, and the affordable dollars to engage a first-class teacher—to sit down to lessons like other students. However, sickness and many calls upon the wherewithal at my disposal kept me saying "No" to this dearest of my lifelong wishes. I am learning French in my own fashion, biting off what I can chew; planning my work to fit in with other duties and holding pretty closely to my plan.

Something else, more important, would suffer if I gave more than half-an-hour daily to actual study. Therefore, the best value must be squeezed out of that time. My base of operations is a paper-covered twenty-five-cent book, "French Self-Taught". Its one hundred and twenty error-filled pages are divided into thirty parts, one for each day of the month. Studying fast—it helps concentration—I began to "bite off" four pages every morning, beginning with the first day of November last.

In December I took from the library a very simple grammar, divided it into thirty sections, as before, one of which was each day quickly read through in about fifteen minutes. The other fifteen minutes were spent at "base"—"French Self-Taught"; discovering how little had been retained of November's studying; recognition of perhaps a third of the words in each section, and an atrociously bad approximation to their pronunciation.

In January I had out a more advanced grammar, divided the noun-section into thirty short parts, each of which I tried to master in the first half of my daily study-period, reserving the other half for "base" work. *Moineau* would not stick; neither would *il m'en veut;* but at the beginning of February every word and phrase on the pages of the little book had made three distinct impressions on my brain. Some French expressions were old friends in March.

I am alone in the morning, and steal my precious French-time when I can study aloud. A Frenchman within hearing would probably mistake my syllables for Chinese —but, all the same, I now, after seven months, recognize, spell, and guess at the meanings of about five thousand words of his beautiful language. And I can read! Oh, yes, I "read" right along. In the evening, when possible, but not making a duty of it, I take up an other-language story (drawn from the city library)—just as when as a tiny girl I played at reading Dickens and Thackeray, skipping big words, getting at the heart of the tale, feeling it, hating bad people, loving good

ones, enjoying myself; and trusting that as I grow up in French, Italian, and the other languages, many of the unusual expressions will become intelligible.

About Christmas time last year I brought home and "read" *Marie Claire*. My husband challenged my ability to follow the thread of the narrative. To my own surprise I gave him the plot and filled in many charming details of the story—describing the girl's pure, loving, gentle nature; her experiences in the convent, on the farm; her quiet submission to life's hardships. At that time I could not have put three French words together in a row. I am allowing myself the recreation of thus "reading" one French story, generally one of Bazin's, each month.

I am a middle-aged woman, busy with home-making and a bit of editorial work for a children's column. My husband is connected with people who have correspondence with all quarters of the globe. I am frequently called upon to make translations of letters written in Swedish, Spanish, Dutch, and French. Of course mine is not the work of a highly-trained linguist, but common sense, ordinary keenness, and diligent dictionary consultation enable me to put the plain meanings of the foreign writers into plain English.

Recently a letter in Russian came—my Waterloo! Returning it, un-Englished, gave me an impulse towards inquiring into the meanings of the wild Bolshevistically jumbled-up consonants. Perhaps, next year, when it seems safe to destroy my tattered "French Self-Taught", I can find time to open mind and heart to an understanding of the Slavic ego, as embodied in the Russian language.

The Outer Pocket

Middle Drift, South Africa.

I AM a missionary in the Union of South Africa, to which place I came nearly three years ago and received a most unwelcome and humiliating landing at Cape Town.

There, my wife and I were as prisoners, not being permitted to put our feet upon the docks, much less being permitted the privilege to go to town, as the other passengers. At East London, we were compelled to deposit £80, or nearly $400, with the agreement that we would return to America on the first ship sailing direct. After a great deal of persuasion, I have been permitted to remain until the other missionary, who is here, goes home and returns, as he has domiciled rights. The temporary permit which was issued, as permits are issued to aliens during the war, must be renewed every six months. I am stating this affair in a mild way, for the fire has had three years to die away; but it still burns within my bosom.

. . . . Can you conceive of such a frightful crime as the following, being committed by civilized people in a heathen land, and being dealt with by civilized people who are bringing Christianity to our people here? The Crimes of Belgian Congo are mild to such. A white boy, sixteen years of age, named Daniel Nicholas Lourens, of Mulendema, near Lusaka, Rhodesia, shot and mortally wounded a native, named Mulawula. He was indicted on a charge of murder, and was sentenced by Justice Clough to be given eight strikes with the cane. The native was sitting in grass about two inches high, and the white boy stepped back from the native, to get a good aim, and when two of the eye witnesses remonstrated, he told them to "voetsak" (get out), an expression we use to dogs, and fired; this was agreed upon by three eye witnesses and accepted by the judge. The jury found the accused guilty of manslaughter, but begged clemency.

The judge, in passing the sentence, said if he should give the boy a prison term, he would make a criminal out of him, and the best he could do was to give him eight licks with the cane.

H. A. PAYNE.

Brookline, Mass.

When the great desire to help war-torn France took possession of America, I thought what a splendid thing it would be for the colored Americans to do something, since France had taken such a noble stand in behalf of black soldiers in general and

COLORED CLERKS AT MONTGOMERY, WARD & COMPANY, CHICAGO

our men in particular. I say colored Americans in particular because she kept to her course in spite of deliberate efforts on the the part of Americans to prejudice her.

We did not act then. Can we not now do something that may serve as a permanent memorial of our gratitude? At the time referred to above, it was stated that two thousand ($2,000) dollars would restore a devastated village. The cost is probably double now, but I had in mind some such visible permanent thing, or a fund for any permanent memorial the French Government might deem fitting, so that the generations of French to come may think of the foreign colored as we of today think of Lafayette.

ELEANORA A. SMITH.

The following human document is an exact copy of a letter which was sent by a white girl to a "colored" school-mate:

Darling Bessie:

I have a confession to make to you and after you read this you will perhaps deem me unworthy of any explanation whatever.

My first knowledge of the truth was one afternoon this week, Tuesday I believe; you were standing on the corner of 125th and 7th Avenue with several colored girls and I was shocked at the idea of a white girl associating with colored girls and I said as much to my friend ——. She said, "Why, did you not know that Bessie is colored herself?" I did not and what is more it is not true. Thus I called my best friend a liar, the worst insult a Southerner can give. She referred me to other girls and I asked them and they each told me you were not white.

I was shocked and shamed; I who had held myself up so proudly had done what would have caused me to be held in scorn in my home in the South. I thought that I could keep away from you until today and then I said "Bessie" in spite of my will. It seemed as though God did not want me to give up the girl I had spoken of so much to my mother and whom I loved dearly and I called to you.

After this could you ever forgive me for my false pride and prejudice? Please try to. I have but one defense,—that I am a Southerner by blood and tradition and I have been raised and educated as such. Well, dear, you know the prejudice of the Southerner who will not even allow a colored person in the same car with a white person.

Will not this cause grant me your forgiveness and love?

If you can possibly forgive me come to room 314 at 2:30. I shall wait.

With love and repentance,

Sincerely your friend,

_____.

The following letter was sent to a colored undertaker of Charleston, S. C., under the mistaken impression that he was white:

Imperial Palace,
Invisible Empire,
Knights of the Ku Klux Klan,
Office of Imperial Kleagle,
P. O. Box 1204,
Atlanta, Ga.

August 23, 1920.

As a leading citizen of your community, and having confidence in your patriotism, I take the liberty of bringing to your attention a matter which cannot fail to appeal to every real American.

The story of the Ku Klux Klan, of the reconstruction days, and its valiant services in behalf of white supremacy, insures it a place in the heart of every true American, thereby adding to the glory which clusters around the names of General Nathan Bedford Forrest, its Grand Wizard, and Gen. Jno. B. Gordon, who was at the head of the work in Georgia.

A branch of the reorganized Klan of today, which has been broadened into a standard fraternal order, thereby enlarging the scope of its work, yet retaining all of the protective features of the old Klan, should be in every community of the Nation.

Its need today, when the fourteen million people of the colored race of America are organizing, and when the Anarchist and Bolshevik forces are encroaching daily upon the basic principles of Americanism, cannot fail to be apparent to the thinking man.

If you are interested in this matter I would be glad to hear from you at once.

Yours very truly,

EDW. YAZ CLARK.

National · Association · for · the ··· Advancement · of · Colored · People.

WOMEN'S CITIZENSHIP CLASSES

BRANCHES in Alabama, Georgia, Illinois, Kansas, Kentucky, Missouri, Ohio, Oklahoma, Virginia, West Virginia and New York have already formed classes for the political education and training of the newly enfranchised colored woman voter. Each day brings new requests for information and literature from other branches. The plan outlined in the September number of *The Branch Bulletin* and in the October issue of THE CRISIS brought surprisingly immediate and numerous responses which are indicative of the eagerness with which the colored woman is entering upon her new citizenship duties and responsibilities.

The October issue of *The Branch Bulletin* carries as its leading article a further detailed statement of some of the essential steps under the caption, "The A B C's of Voting". After telling of necessary qualifications for registration, for voting in the primary elections and then in the general elections, various forms of government in the United States,—city, county and state—it describes the functions and method of functioning of the electoral college and of a national election. An entire page is given to a facsimile of a ballot used in New York state in a general election.

The first case of refusal to allow colored women to register has come up in South Carolina and is being actively fought. In Columbia, the State capital, a number of women appeared on September 8 before the board of registration of Richland County, in which Columbia is located, to register for the November elections. Instead of being required to read the constitution, as the law provides, they were given sections from the civil and criminal codes of the State to read which they did read in an intelligent and orderly manner. They were then asked to explain these laws, a thing they refused to do since it was not required by law, and as they knew that it was an attempt on the part of the board to disqualify them. The registrars thereupon refused to give the women registration certificates.

Thirty-two of the women immediately employed a competent lawyer who filed for them an appeal in the county court from the decision of the board of registration setting forth the facts outlined above. The

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(over)

THE ATLANTA CONRENCE

papers in the case have been turned over to the office of the Attorney General of the State for action.

An interesting letter on this situation comes to us from a citizen of South Carolina. It reads:

Two clippings from local papers will show you what we are doing regarding the refusal to register the Negro women of Richland County. We are in this fight "until Hell freezes over" or until we achieve what we are contending for. You see that our branch has a very big fight on its hands at present. *The women, though treated very discourteously, I am very proud to say, exhibited much fortitude, courage and womanhood.*

Briefly, the case is this: The laws of this State require one seeking to be registered to be able to read any section of the constitution and write the same or pay taxes on $300 worth of property or more. These colored women were not given the constitution to read, but were given sections from the civil and criminal codes and after reading them, they were asked to explain the same. Of course, they knew that they could not explain them to the satisfaction of the board. They refused and were accordingly denied registration certificates.

Among some of the women refused were graduates of the following colleges and having the degree of Bachelor of Arts: Benedict, Shaw, Fisk, Allen and the State College at Orangeburg, which is controlled by a white board of trustees, and teachers in the high school department of the city of Columbia. I feel confident that these women in Richland County will win their case and be registered in time to cast their votes in the general election in November.

The Association is making this year a study of the election and particularly the

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disfranchisement of colored voters. It is urgently requested that all persons report to the National Office immediately all cases in which they can secure definite information, preferably in the form of affidavits, on these points:

1. Where colored men or women are denied the right to register.
2. Where colored men or women are prevented either forcibly or by intimidation through threats of violence from registering or voting.
3. Where fraud is practised against colored voters or where votes are not properly counted.

Such reports should give the names of all parties concerned, dates and places and the fullest possible detail.

DEVELOPMENTS IN THE HAITIAN SITUATION

THE exposé of vicious exploitation of the island republic of Haiti by American capitalistic interests and the action of the Wilson administration in conniving at this gross wrong has created a furore in political and financial circles. Shortly after he returned from Haiti, Mr. Johnson furnished Senator Harding facts which were used by Mr. Harding in his Constitution Day address in which the Republican presidential candidate attacked the Wilson administration for the rape of Haiti. These facts were published about the same time in THE CRISIS and *The Nation* and have been referred to before in *The Branch Bulletin*.

The administration, through the Secre-

tary of State, Mr. Colby, and the Secretary of the Navy, Mr. Daniels, immediately was forced to make some defense. Franklin D. Roosevelt, former Assistant Secretary of the Navy and now Democratic candidate for vice-president, in the course of a political speech had declared with consummate impudence, "I wrote Haiti's constitution myself."

This *faux pas* of Mr. Roosevelt made the task of Messrs. Colby and Daniels all the more difficult. In a labored defense of the Administration's unwarranted action, Mr. Colby spoke of the "benevolent purposes" for which the United States government had sent troops to occupy Haiti in July, 1915; how anarchy had reigned supreme in the island and through the "bounteous altruism" of the United States, this was now about ended. Little reference was made to the effective methods put into use by the marines, of ending civil warfare between Haitians by slaughtering Haitians. In other words, to stop a fight between two men, the formula seems to have been, kill both of the men. Secretary of the Navy Daniels' comment on the killing of three thousand Haitians was naive. It was to the effect that it was "unpatriotic" and "un-American" even to mention so distressing an affair. He now admits that 3,250 were killed and many more wounded. His own subordinate was "shocked beyond expression" at this "most startling thing of its kind that has ever taken place in the Marine Corps."

On the question of the arbitrary withholding of the salaries of the Haitian president and other officials, Mr. Colby was even more indefinite. He claimed that this was being done because Haitian officials had refused to ratify an agreement between the two countries. Haiti, in reply, claimed that a clause had been inserted in this agreement by some unknown person after it had been agreed upon by representatives of the two governments which gave complete control to the United States and the National City Bank of New York over the finances of Haiti.

Thus, an *impasse* resulted. An interesting conjecture is the probable attitude of the United States should some government, England, for example, attempt to force it to agree to a similar proposition, with the United States occupying the position Haiti now occupies in the controversy, on the ground that an explosion in Wall Street and the lynching of nearly one hundred citizens each year necessitated "benevolent" interference to "maintain order" and end "anarchy" in the United States.

Thus, the situation stands. The National Association for the Advancement of Colored People has injected into American political and financial life as live an issue as it has experienced recently. According to all present indications, American misrule in Haiti will soon end.

(over)

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The Looking Glass

FIVE BOOKS

"THE Upward Path" (Harcourt, Brace & Howe) is a small reader for colored children, excellently edited by M. T. Pritchard, Principal of a Boston Public School, and Mary W. Ovington. It contains 67 selections from leading colored authors and works, and is a most excellent book for the home and school. Not the least of its attractions are the illustrations by Laura Wheeler.

R. M. Andrews' "John Merrick" is a most interesting account of a life accomplishment lived by a colored man in the South. It is well written and neatly printed and deserves wide reading.

Edgar H. Webster deserves to rank with Cravath, Ware and Armstrong as a teacher of Negro youth. He belongs to a younger generation than they and yet for more than a quarter-century he has been a teacher at Atlanta University. He has just issued "Chums and Brothers (Badger) an interpretation of a social group of our American citizenry who are in the first and last analysis 'Just Folks'." It is an interesting miscellany with intimate human touches.

R. T. Kerlin's "The Voice of the Negro" (E. P. Dutton & Co.) is a most commendable idea, very inadequately carried out. This southern white professor has attempted to study Negro opinion through colored periodicals. Unfortunately he did not know his periodicals long or intimately enough to properly evaluate them as reflectors of Negro life and thought. Nevertheless, his work is symptomatic and as far as it goes, worth while.

R. T. Browne's "The Mystery of Space" (E. P. Dutton & Co.) is a metaphysical study of space according to the mathematical method. The common reader will not understand it because of the almost unnecessarily involved English; the scientific reader will admire Mr. Browne's long thought and erudition but will, if he is a physicist, object to his metaphysics, and if he is a metaphysician he will explain the phenomena of space much more readily than Mr. Browne does. Nevertheless, it is most interesting to see our thought entering these higher fields, far from racial controversy.

AMERICAN DISUNION

STEPHEN GRAHAM in the *Fortnightly Review*, quoted in the September *Current Opinion*, writes of the disunity of America since the war. He speaks of Germans, Jews and Irish, Poles and Czechs and finally of the "ferment of the Negroes":

> There are said to be some fifteen millions of colored people in the United States—the ex-slaves and their children. The war has affected these black masses in a profound way. America does not advertize her Negro population and her Negro problem; she has kept the Negro in the background of her composite national life. And the Negro has felt himself to be in the background. He has not been in vital touch with Europe as the white man has been. It was therefore a dumbfounding moment when the United States began to take the Negro young men and drill them and draft them into its vast new conscript army. It would not have been so strange but that the Negro in the South is deprived socially of the status of man, and for the Southerner ranks with the animals. He is denied his legal rights at every turn, and languishes in a state of peonage which in some respects is every whit as bad as the slavery from which he escaped in 1863. The lynching and burning of Negroes has not disappeared, but has become a sport, beginning generally with a man-hunt with bloodhounds. When the Negro was told that he had to go to Germany and stop the Germans committing atrocities he was surprised, and, well, his native humor came to the rescue of his mind, and he chuckled, and said to his neighbor in the ranks: "Brother, we's going to make the world safe for democracy," which he seemed to regard as one of the greatest of jokes.
>
> The southern white man had two points of view about the Negro in the army; one was that he ought not to be taken at all, as he was not worthy of dying for his country; the other was that it was a good thing to send the Negro to France, as a large number would then be killed, and it would be a blessing to be rid of them. The story of the consequent treatment of the Negro units is too large to be described detailedly. Suffice it that it was very unworthy. . . . Race-rioting broke out in the North, at Chicago, even at Washington. The Negroes fought the white mob at Chicago, and, indeed, fought the riot till it ceased. The colored people have been forced to organize

themselves to resist intolerance. The legend of the love of the Southerner for the Negro and of the Negro for the Southerner has at last been dissipated. Mothers now teach their children that the white man is their enemy. Afro-American racial pride is fostered at every Negro school and by every Negro society; but the idea of the merging of the two races in one has been stopped, the blacks have accepted the impossibility of a general blending, and now demand the means of equal *parallel* and *distinct* development.

A LIE

EDGAR CALDWELL was crucified in Anniston, Ala., for defending himself against devils. On the scaffold he said:

"I am being sacrificed today upon the altar of passion and racial hatred that appears to be the bulwark of America's civilization. If it would alleviate the pain and sufferings of my race, I would count myself fortunate in dying, but I am but one of the many victims among my people who are paying the price of America's mockery of law and dishonesty in her profession of a world democracy."

* * *

This is what the Memphis *Appeal* published:

Before going to his death on the gallows here today for the murder of a street car conductor two years ago Edgar C. Caldwell, a Negro, former army sergeant, delivered a 20-minute talk to a crowd of 2500 persons. He warned against the effects of whisky, cigarettes and carrying firearms.

* * *

What can be gained from so pitiful a lie?

RECOGNITION

THE thoughtful white man or woman watching the Negro problem must feel sometimes constrained to speak out in meeting. "Miss Critical Observer" does so in the *Daily Baltimore American*. She says:

American white women for decades have been blindfolded and duped as to the colored man. The colored man has been held up before our eyes as a lustful and vicious creature. As a consequence, great masses of us, through lack of individual experience, and because of ignorance of literature and statistics, bearing on the truth of the case, have come to believe the unwarranted and unfounded charge against the colored man as a class. But the undeniable rock-bottom truth is that colored men are no more prone to commit heinous crimes against women than are other men. If there be any doubt of the truth of this statement let them make a comparative study of the statistics bearing on lecherous crimes against women and their doubts will vanish. The result of the comparison will be in favor of the colored man. If I were to publish the figures I have on my desk I would startle my readers. Colored men in other countries such as Canada, Central America, South America, West Indies and Africa are not pictured as the arch assailants of women. In fact, it is said that the attitude of the native African toward women is superior in point of decency to that of men in most highly cultured countries. When I am told that the colored man is so lustfully inclined, I ask why it is that there are 4,000,000 mulattoes in the United States and that this number yearly increases? White men tremble before this question. They know they are responsible. Yet many of them are always telling us women about "Negro rapists." In the South, my native home, where there is the loudest cry about "race separation" and "white purity," the greatest mingling of white men and colored women takes place. The South is the garden spot of mulattoes.

Of course I am intelligent enough to know the reason for this denunciation of the colored man. One of the objects is to keep the gap as wide as possible between the white woman and the colored man. But why is there little or no effort to widen the gap between the white man and the colored woman? Why are our men not punished for intimate relations with colored women? No! This would interfere with the white man's social freedom. Yet they arrogate unto themselves the right of supreme dictator as to the race or color of men with whom we must or must not mingle, while they will brook no interference as to the race or color of women with whom they mingle and become intimate. * * *

The *Freeman* shows that black and brown men are really the stuff on which European nations build their empires:

The French generally, like other people, are less responsive in these days to *la gloire* and are distinctly averse to further taxation for military purposes, though, of course, there are always the Senegalese for Marshal Foch to fall back on in time of need. This is far from a sneer; one remembers how, the other day, it somehow crept into the reports of the fighting in and about Constantinople that the French wounded were Senegalese and the British wounded were natives of the Punjab. No wonder the colonial system is worth keeping.

* * *

Frank H. Simonds inadvertently indicates his recognition of the fact that Negroes meet with injustice in this country. He writes in the Boston *Sunday Herald:*

Had the Senate accepted the treaty with its own reservations appended, we should have been legally exempted but morally and materially compromised. Moreover, in adding the Irish amendment, the Senate gave clear evidence of exactly the sort of controversy which follows closely upon the application of the treaty. Certainly the United States has just as much right to be con-

cerned over the condition of the Irish as, say, of the Jews in Roumania, on behalf of whom we and the British demanded that Roumania consent to drastic limitations of her own national sovereignty. But actually this concedes an equal right to the British and to the Roumanians to interfere on behalf of the American Negro.

SELF-CONDEMNED

AN anonymous correspondent sends us the following from an unnamed magazine:

Justice does not demand for either race the privilege of crowding itself upon the other race. Recent events have shown that in the North as well as in the South it is for the real welfare of both races that the lines of social cleavage be distinctly drawn and that each race keep to its own side of the line. The Jim Crow laws, for all the unwisdom with which they are occasionally administered, are, on the whole, wise social regulations. The distinction between them and the denial to the Negro of any legal right is plain to any one who will consider for but a moment.

* * *

Perhaps it is not quite fair to say that this correspondent is anonymous for he names himself in the following—and surely he ought to know!—

"This magazine cutting shows how the Negroes are always trying to get social recognition; as one great American writer says, 'The Negro is a child race and should be treated as such.'

"I belong to the 'White Trash' and am glad to say I have not the slightest trace of Negro blood in my veins. To me the nigger is a horrible creature and is only fit for slavery."

EQUALITY

IF Madame Roland were living today in the United States she would probably change her famous exclamation to "Equality! What crimes are committed in thy name!" Anise comments in the Seattle, Wash., *Union Record* on the miscarriage of law and justice in Mississippi with regard to "Social Equality":

About four months ago
* * *
They passed a law
* * *
In the state of Mississippi
* * *
That anyone who spread abroad
* * *
Information or arguments
* * *
In favor of
* * *
"SOCIAL EQUALITY
* * *
Between whites and Negroes"
* * *
Should be FINED
* * *
And IMPRISONED!
* * *
And a few weeks later
* * *
The Reverend E. R. Jackson,
* * *
A young Negro preacher,
* * *
Was going to the funeral
* * *
Of his SISTER,
* * *
Down in Mississippi,
* * *
And happened on the train
* * *
To give away
* * *
A MAGAZINE
* * *
That told about our doughboys
* * *
Over in France,
* * *
Speaking in special praise
* * *
Of our NEGRO soldiers,
* * *
And telling how
* * *
They were received
* * *
As EQUALS
* * *
By the French!
* * *
I don't suppose
* * *
The Rev. Mr. Jackson KNEW
* * *
He was committing a crime
* * *
In passing that magazine,
* * *
But he WAS!
* * *
And so
* * *
An armed MOB met him,
* * *
And struck him with guns
* * *
And beat him with ropes,
* * *
And chased him out of town
* * *
Along the railroad track,
* * *
Where he hid all night
* * *
In a SWAMP

In a thunderstorm,
* * *
While the mob howled about
* * *
Hunting him.
* * *
The next morning
* * *
He crawled from the water
* * *
And made his way to town
* * *
To the justice of the peace,
* * *
And as soon
* * *
As he told his story
* * *
The justice arrested him
* * *
And sentenced him
* * *
Without trial,
* * *
To the CHAIN GANG.
* * *
The BAIL that he offered
* * *
Was refused;
* * *
The LAWYER he summoned
* * *
Was threatened with lynching;
* * *
And the governor of the state
* * *
Replied to all protests:
* * *
"This fellow got off
* * *
EASIER
* * *
Then he DESERVED!"
* * *
I am quite sure
* * *
That AFTER THAT
* * *
The Reverend Mr. Jackson
* * *
Will never again
* * *
Be foolish enough
* * *
To believe
* * *
The Declaration of Independence,
* * *
And will carefully avoid
* * *
The great CRIME
* * *
Of advocating
* * *
EQUALITY!

TO WHOM IT MAY CONCERN

SURINAM or Dutch Guiana is that portion of land lying between French Guiana on the east, British Guiana on the west, with Brazil on the south and the Atlantic Ocean on the north. It has an area of 38,000,000 acres of which 58,500 acres are cultivated land; with a total population of 110,000 of which the larger portion are creoles and the remainder native Indians, Africans and European people. The greater part of the land is wood land which can easily be drained. Undrained land can be obtained at a rate of less than $2 per acre with the opportunity of working the land for six years without a cent down. There is a ready market for wood everywhere and the man with a little knowledge of the lumber business can easily get a start with little money. Ready drained land with roads suitable for transportation purposes can also be obtained at the rate of $12 to $100 per acre. After said sum has been paid, the right of ownership can be obtained with a fixed yearly tax payment.

There is an opportunity presenting itself here to colored men which has never before in the history of the world offered itself and we, interested in the welfare of our country and people, are endeavoring to keep our race from being swamped out. This body of men have taken it upon themselves to write to some of the leading men of the U. S. of America interested in the uplift of colored people of the world. We are therefore addressing this letter to you to ask you for your heartiest co-operation in getting colored men to settle in our midst. We promise to provide them with land, living quarters, farm implements, money and the necessary protection.

There is a wide field open to men of wit and energy and this being a place with large territory and small population, we Surinamers are doing our level best to get men who already know something along the lines of Agriculture to settle down. Nearly all of us who have affixed our names have travelled through the United States and know conditions there. We can assure any one that the opportunities here are nowhere better for men with a little training than in this Colony. Our boys have been leaving and are still leaving the Colony to receive some training in the United States and Europe, and some of them are now returning.

Our sugar estates, coffee, cocoa, cotton, corn, gold mines, wood, rubber fields, etc., are now being sold at snap prices and American capitalists are here already on the scene; factories are being added and business is getting on a footing. We are now establishing a colony composed of Americans and we are asking you for your heartiest co-operation in obtaining settlers which we hope will assist us to become and to remain commercial men in the business world. As we consider you one of the stars of the other continent, we are pleading to you, to do your very best that your light might not only shine on that continent, but that some of your rays might touch our shores, where all, regardless of race, creed or color, enjoy the right to live. We are

depending upon you for your heartiest co-operation; this is as you already know your best chance, our best chance and all of us wherever we may be must get together, understand each other, co-operate with each other, do all that is within us to help each other onward and upward, for if we fail to do so at this critical moment our lives' struggle will be endless.

Any one desiring any further information regarding our plan, we will gladly furnish them with same by addressing a letter to the undersigned stating what particular line they would be interested in.

Hoping to hear from you at your earliest convenience,

We remain Your Foreign Brethren,
P. A. MAY, and others.
Paramaribo, Surinam, S. A.

RACE HATE

SOME powerful words are being said on the matter of racial hate. The radical *Truth Seeker*, New York, says:

What is the cause of the antipathy of the colored race against the white? That is the question. The colored people have a legitimate grievance. They are no longer slaves, no longer the white man's inferior, no longer the butt of an ignorant racial prejudice, or rather, common sense will no longer allow them to be so rated. If intelligent white men are not to be found to plead their cause, then all honor to the colored man of intelligence who is willing to speak out boldly on behalf of his brethren.

* * *

The equally agnostic *Freethinker* of London adds:

The Secretary for India was almost quoting from a paragraph in this column of a week or so ago when he said there was a theory abroad that an Indian "is a person who is tolerable as long as he obeys your orders." That, we think, is the attitude of the white man generally towards the colored races—black, brown, and yellow—all the world over. Nothing seems capable of convincing him that any man whose skin is not white can possibly be on the same level as himself. The colored people exist as the natural food for the white ones. They may be treated kindly, but they must be kept under. We think anyone who talks to people who have come home will agree with that conclusion on the relations of the two peoples; and, as we have pointed out before, it is a phenomenon that is peculiarly a product of the Christian ages. The Christian interpretation of the brotherhood of man has never been allowed to interfere with it. And it is psychologically responsible for the maintenance of the missionary business; for there again it is the superior Christian dispensing to the inferior colored man the benefits of the white man's Gospel.

But the strongest, finest word comes from the quadrennial address of the Bishops of the great Methodist Church at its last General Conference. We quote from the *Southwestern Christian Advocate;*

First: The world is not a white man's world.

Second: The Church of Jesus Christ is not a white man's church.

. . . . .

Some barriers have been broken down, but race misunderstanding, race prejudice, race assertion and race discrimination are universal and acute. Men are still saying that some races are superior and some inferior, that "there are ordained races and ordained places," ruling races and subject races, races born to conquer and races born to be conquered. Our Christian sentiments have not kept pace with race changes, migrations, and contacts. We have had a blinding vision of humanity as one, one race, one soul, one blood, and a swift, pagan reaction and rebellion against it. Local conflicts and new irritations result, to the hurt of all races and the scandal of Christianity. Some of these outbreaks are small and near, but they portend a deeper, fiercer struggle that threatens to come on a world scale before the world gets much older.

In the United States we have two questions, both large, one much larger than the other. The smaller one is the suppression of local race riots, the prevention of race conflicts, and the elimination of irrational race prejudice. These conflicts and prejudices are not limited to one section or to two races. They are in the South, in the North, and on both coasts. The larger problem is the making of a program for the whole nation, and the establishment of right relations between all races here. One plan seeks to avoid conflicts, the other to create a permanent basis of life together in the name and spirit of Christ. And in the United States, as in the world at large, the Christian Church must be the chief force in securing the final result. . . .

The fight against certain diseases has been almost wholly defensive. Science now proposes to invade the homes and sources of those diseases. So it must be with race outbreaks and with war. We have been on the defensive. We must now invade and destroy the conditions, the spirit and attitudes that breed race riots and race wars. We must attack if we are to conquer. To do this the church must be the kind of church that can take the leadership and make this program. The church, therefore, cannot be a sectional church, a racial church or a national church. She must herself be the kind of church that creates and demonstrates within herself the kind of world that Christ looks for. Her ordination is not parochial or racial, but human and universal.

Men of the Month.

THE late Mrs. John J. Castner was born at Newton, N. C., 72 years ago. In 1877 she married and went with her husband to Belt, Montana, where they opened up the Belt coal fields. Mrs. Castner managed a hotel for 30 years and was known as the "Mother of Belt". Since her husband's death in 1915 she has lived a retired life. She is survived by a son.

MISS EDWINA KRUSE, principal of Howard High School, Wilmington, Del., has been retired from active service by the Board of Education and made principal emeritus of the school. She will be succeeded by Ray Wooten.

The *Evening Journal* of Wilmington says of Miss Kruse:

"She earned more than the salary she received, every year that she was in charge of the school, and is entitled fully to the sentiment contained in the preamble and resolution which the Board of Education adopted by unanimous vote when it named her principal emeritus of a school which will stand for years as a monument to her administrative ability and her interest in the educational advancement of the people of her race."

HALLIE QUINN BROWN was recently elected president of the National Association of Colored Women's Clubs. Miss Brown was born in Pittsburgh and is a graduate of Wilberforce. During 1894-1900 she lectured in Great Britain and Germany and at the Grindewald Conference in Switzerland; in 1897 she entertained at the dinner given in London for poor children by the Princess of Wales; in 1899 she appeared before Queen Victoria; she served at Wilberforce as professor of elocution and a teacher of English and public speaking.

THE late Ethel Louise Richardson was a graduate of the Institute of Musical Art in New York City. She was chosen as one of 8 pianists, following a series of high class concerts given in the First Regiment Armory, Newark, N. J., in which there were 40 competitors. The judges were Messrs. H. C. Osgood of the *Musical Courier* and W. H. Murray of the *Musical Monitor*. While filling a concert engagement, Miss Richardson became unconscious following an illness; she died three days later, at the age of 28.

AWAY back in 1905 the editor of THE CRISIS conceived this magazine and because he had once met Jacob Schiff, he ventured to come to New York and lay the scheme of a great Negro journal before the financier.

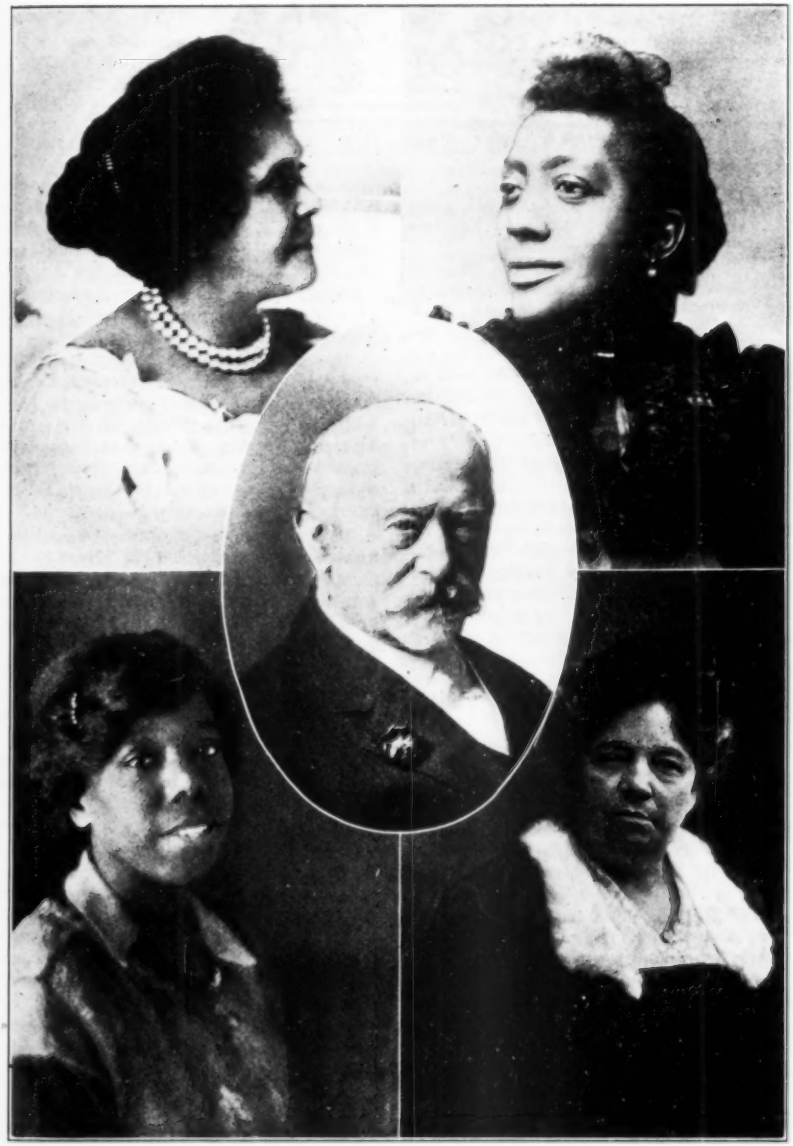
Mr. Schiff did not help the project because his friends warned him against this "radical," but he showed his human sympathy and he gave evidence of that great bond which exists between two oppressed races. Afterward when THE CRISIS became a reality Mr. Schiff often expressed his appreciation of it.

Jacob Heury Schiff was born in Germany in 1847 and migrated to America in 1865. He became a bank clerk and eventually a partner. His great power as a financier was used for worthy ends. He helped Japan overcome Russia, he helped nurse the poor of New York, he helped the oppressed of all lands and all races. His wealth was his monument because it was used so largely for the common weal. We may and do rightly condemn a system that concentrates such economic and social power as he wielded in the hands of a few, but when the power is used as Jacob Schiff used it, the evil of the system is least and the hope for a better system greatest.

DUNBAR

ANNE SPENCER

AH, how poets sing and die!
Make one song and Heaven takes it:
Have one heart and Beauty breaks it:
Chatterton, Shelly, Keats, and I—
Ah, how poets sing and die!



HALLIE Q. BROWN THE LATE MRS. CASTNER

THE LATE JACOB SCHIFF

THE LATE ETHEL RICHARDSON EDWINA KRUSE

COMPILED BY MADELINE G. ALLISON

INDUSTRY

MR. J. E. RECTOR, a colored postal clerk at Little Rock, Ark., has been retired after 43 years' service.

¶ The Citizens' and Southern Banking Company has been opened in Philadelphia by Negroes; it is headed by Mr. R. R. Wright, Sr., of Savannah, Ga. The first day's deposits were $17,100 and at the end of the first week over $30,000 had been deposited. A building costing $22,000 has been purchased at 19th and South Streets. The bank is open every night for the accommodation of working people; it receives deposits from various parts of the country and conducts a department of free financial advice.

¶ Mrs. F. Irene Walton, of Philadelphia, Pa., has been appointed Foreign Commissioner of Deeds for New Jersey by the Governor. Mrs. Walton, who is colored, graduated from Temple University with an average of 98%, the highest in a class of 221 students. She holds a broker's license and is the founder of the Woman's Building and Loan Association.

¶ Several hundred Negroes, union members, have replaced striking Irish longshoremen at the White Star pier in New York City.

¶ Mrs. Cora N. Brooks, a colored woman in Pittsburg, Pa., has bought for investment a house at a cost of $22,500 cash.

¶ A syndicate of Negro tenants in New York City has purchased "Diva Court", a 6-story apartment house in Harlem, under the coöperative principle.

¶ Dr. R. H. Boyd reports that during last year the National Baptist Publishing Board at Nashville, Tenn., passed the $200,000 mark.

¶ Martin V. French, a colored patrolman at Chicago, has resigned his position after 37½ years' service, "with a perfect record". He is 67 years old.

¶ During 32 years' existence, the colored Berean Building and Loan Association of Philadelphia has matured stock amounting to $415,350 and paid out $354,224 on stock withdrawn before maturity; its assets are $354,989; 1600 families have been assisted in the purchase of homes and 441 additional homes are being purchased by shareholders, who drew on matured stock during August, $10,555. The Rev. Matthew Anderson is president of the organization and W. Basil Webb, secretary.

¶ The colored Berry & Ross Company of New York, manufacturers of colored dolls, has purchased a 3-story building in Norfolk, Va., and plans to establish a chain of department stores. Because of its foreign trade it has formed the Gold Coast Import & Produce Corporation. Mr. H. S. Boulin is president of the company.

¶ The Insurance Agents' Department Store has been opened by Negroes in Savannah, Ga., with a $40,000 stock; the company is capitalized at $100,000. The president is J. B. Brooks and the manager, J. W. McCall.

¶ E. C. Brown, the colored banker of Philadelphia, has purchased 4 six-story apartment houses in West 59th Street, New York City, at a price of $250,000.

¶ The *Philadelphia American* celebrated its first year of business with a circulation of 60,000 copies weekly; it has been incorporated with a capital of $50,000 subscribed by its board.

¶ At Lexington, Ky., 100 Negroes have subscribed $2,000 and opened a grocery and meat market with 3 clerks.

¶ Mrs. Marian D. Butler, colored, has been appointed an attendant at the Woman's Bureau in the City Detention House, Washington, D. C.

¶ Mr. R. W. Freeman, a Negro, has served as a letter carrier in Omaha, Neb., for 32 years. He was recently pensioned.

MEETINGS

THE Student Secretarial Y. M. C. A. Assembly held at Lake Forest, Ill., passed resolutions touching favorably upon the race question in America. Delegates were present from every state in the Union.

¶ The Universal Negro Improvement Association has held a 30-day conference in New York City and inaugurated Marcus Garvey, as provisional president of Africa; Gabriel Johnson, potentate; George Osborne Mork, supreme deputy; and the Rev. Mr. James Walker Eason, leader of the American Negroes.

¶ The Noel-Davis faction of the Grand United Order of Odd Fellows held its biennial session in Wilmington, Del., with 309 delegates from 13 states. Mayor Taylor welcomed the convention and speeches were made by Henry Lincoln Johnson, Benjamin J. Davis, Mrs. Mamie Hailey and Harry H. Pace. John S. Noel was re-elected Grandmaster.

¶ Edward H. Morris was re-elected Grandmaster of the Grand United Order of Odd Fellows which convened in New York. Governor Smith and Mayor Hylan welcomed the convention; 40,000 members participated in a parade. The order reports a membership of 550,000 and assets of $166,084 of which $25,326 is cash balance on hand.

¶ The National Baptist Association, Inc., meeting at Indianapolis, re-elected as president the Rev. E. C. Morris, who has been president for 30 years. Among the speakers were Governor Goodrich, H. E. Yockey, representing the Mayor, and Senator Watson. A feature of the program was a chorus of 200 singers directed by R. Alwyne Austin.

¶ Quinn-Trent Post 73 of the American Legion, Fort Smith, Ark., has been granted a charter and opened club rooms. It has 50 members, with M. Lafayette Dean as Post Commander.

¶ The National Design Model and Dressmakers' Association has been formed by colored women. Mrs. May Belle Becks Cofer of New York City is president.

FRATERNITIES

GRAND Lodge Masons and Eastern Star of Birmingham, Ala., report receipts of $156,574 during last year and an increase of 4.000 in membership. Walter T. Woods of Tuskegee is grandmaster.

¶ Supreme Order of Helpers has purchased a $40,000 building in Washington, D. C. Mr. J. C. Napier is president.

NATIONAL URBAN LEAGUE

FROM nine industrial centers the League's secretaries report this year 90,000 Negro workers in 1,315 plants covering 25 kinds of industry.

¶ Milton Roland has been appointed personnel director of colored employees of the Owens & Howard Fire Brick Company at St. Louis, Mo., on recommendation of the Urban League. The St. Louis League was also instrumental in securing the appointment of the first colored municipal nurse, in the person of Miss Grace Hancock. During the summer vacation the League conducted a Grade Manual in one of the schools with such success that the superintendent of schools recommends it as a permanent feature to be supported by the Board of Education and to be extended to another school next year.

¶ A survey made in Jamaica, New York, by the National Urban League disclosed the need for coöperative enterprise. A civic organization was formed and a site has been purchased for a community house and a coöperative store.

¶ Through the New York Urban League, the Winchester Fire Arms Company, New Haven, Conn., has opened its doors to colored girls at an average wage of $20 per week.

¶ Mrs. R. A. Grant has been added to the staff of the Milwaukee Urban League as block organizer for civic improvement.

¶ Howard T. Gregg, Industrial Secretary of the New York Urban League, has been successful in placing colored workers in the following industries: Suffolk Engraving Company, Ansonia Clock Company, Brooklyn Shield & Rubber Company, American Tube & Stamping Company, and the Columbia Graphonola Company of Bridgeport, Conn., and Winchester Firearms Company of New Haven. He has also induced the Continental Casualty Company to use colored agents.

¶ The records of the Detroit Urban League for the fiscal year ending June 1, show that the League has furnished employment free to 11,782 persons; given care to 392 infants; secured homes through its room registry for 242 persons and extended its social service in various ways to 144 other cases. In addition to this the cases of 79 prisoners have been turned over to Mr. Dancy, Executive Secretary of the League, for investigation by the judges of the Municipal Court, and in most cases where lawyers were needed the Negro lawyers of Detroit have given their services free of charge through the League for the aid of the prisoners.

EDUCATION

THE annual report of the colored branches of the Louisville Free Public Library for the year ending August 31, 1920, shows a total circulation of 117,051 books.

¶ Shaw University Alumni Clubs are being reorganized. Among recent reorganizations are those of Philadelphia and St. Louis.

¶ Lincoln University has opened with an entering class of 80, the largest in its history. Lewis A. Eaton, *A.M.*, of Harrisburg, has been added to the faculty as Instructor in Chemistry. Coach F. D. Pollard announces the following football schedule: October 23, Morgan College at Lincoln; October 30, Shaw University at Philadelphia; November 6, Hampton Institute at Hampton; November 13, Wilberforce University at Pittsburgh; November 25, Howard University at Washington. Plans are being drawn for an Alumni Gate in honor of Lincoln men who served in the late war.

¶ The Colored Sumner High School, St. Louis, Mo., has enrolled 891 pupils, an increase of 80 over last year; in the graded schools there is an enrollment of 7835, an increase of 928.

¶ The Board of Education, St. Louis, Mo., has turned over Pope School to the Negro population; it will now be known as Waring School in honor of Oscar M. Waring, a former principal of the colored Sumner High School. Mr. M. J. Gilliam is the principal.

¶ At Frederick, Md., the first Negro High School has been opened; it has an enrollment of 24. The total enrollment of colored school children in the city is 226.

¶ At Kansas City, Mo., the Board of Education has let a contract for an addition of 4 rooms to the colored Wendell Phillips School.

¶ Yolande DuBois, daughter of the editor of THE CRISIS, has entered the Freshman class at Fisk University; Lydia Mason, a young pianist, has been awarded a scholarship at the same school through the Fisk University Club of New York of which Dr. M. V. Boutté is president.

¶ Ruth Anna Fisher, a graduate of Oberlin and social worker, has sailed for England to study at the University of London.

¶ St. Benedict the Moor School has been transferred from Milwaukee to Corliss, Wis., in order to accommodate the increased enrollment. Last year there were 5 high school and 7 other graduates from the school, which has an enrollment of 150. The Rev. Father Stephen is rector.

¶ Louisiana has appropriated $347,000 for Negro education. Southern University receives $267,000 of which $67,000 is for current expenses and $200,000 for building; the school has been given the right to grant college degrees. The sum of $80,000 is appropriated for establishing a school for blind Negro children.

¶ At the state examination for teachers in Birmingham, Ala., there were 80 white and 125 colored applicants. Dr. Baker, county superintendent, says: "The colored race is furnishing all the teachers needed for themselves, and the Negroes are improving their work steadily. When a colored teacher fails to stand the state examination he or she returns for the next examination held, and so on until they get a certificate."

THE GHETTO

BECAUSE he avowed support of J. H. Blount, colored, for governor, Dr. C. M. Wade of Hot Springs, who was nominated from the Sixth Congressional District of Arkansas as presidential elector has been summarily removed and his place filled by a Lily-White.

¶ The Board of Awards of New York University has rejected Frederick Douglass for a place in the Hall of Fame. The election takes place every 5 years.

CRIME

THE following lynchings have taken place since our last record:

Graham, N. C., August 26—John Jeffress, shot; attack upon white girl.

Dallas, Texas, September 1—Frederick Douglas; murder.

Danville, Va., September 9—Leelie Allen, shot; wounding a farmer.

Tulsa, Okla., September 10—Tom M. Owens (white); murder.

Quitman, Miss., September 12—Will Echols, shot; murder.

Hartford, Ala., September 13—Alto Windham (white); insulting white woman.

Houston, Texas, September 24—Oscar Beasley; murder.

McClenny, Fla., October 5—Ray Field, Ben Givens, Milton Smith, hanged, Sam Duncan, shot; murder.

MUSIC AND ART

THE Columbia Graphophone Company is making a reproduction of the address on the Atlanta Exposition made by the late Booker T. Washington.

¶ Anita Patti Brown has made a record of Del Acqua's "Villanelle".

¶ Maud Cuney Hare, lecturer-pianist, and William H. Richardson, baritone, of Boston, Mass., began their season during October. Their booking, which is almost solid for 1920, will include engagements under the auspices of branches of the N. A. A. C. P.

¶ The *News and Press*, a white daily at Darlington, S. C., has reproduced a cartoon made for the Board of Health by a colored man, J. L. Brawley.

¶ The City of Dallas, Tex., has employed Portia W. Pittman, colored, to take charge of the Public Sing for the colored parks.

¶ R. Nathaniel Dett has been presented in a recital at Ebenezer Baptist Church, Boston, with Lyllian J. Gwynn, soprano, and Louia V. Jones, violinist, assisting.

THE CHURCH

JOHN H. RIDLEY and Colonel M. N. Lewis at Newport News, Va., have given two lots, costing $1,500 each, for the erection of a Presbyterian church.

¶ Ebenezer Baptist Church at Atchison, Kan., has raised $5,930 in cash toward a $10,000 goal. The Rev. W. Clifton Cartwright is pastor.

¶ Olivet Baptist Church in Chicago conducts 42 departments and auxiliaries with 512 officers; there are 24 paid workers. The membership is 8,743 with a Sunday School enrollment of 3,100; during 1919, $56,209 was collected and $54,959 disbursed; in an 80-day rally $29,235 in cash was realized. The Rev. L. K. Williams is pastor.

SOCIAL PROGRESS

OUT of 303 Census enumerators in eastern Oklahoma, Prof. P. J. Carter, a Negro of Pateau, passed in the second best papers and was complimented by Senator T. P. Gore.

¶ Amelia R. Welcher has passed the Columbus, Ohio, Civil Service examination for director of recreation centers and playgrounds, averaging 82.9%; the mark required is 75%. This gives Miss Welcher a Class B position with first place on the eligible list. Miss Welcher at present is industrial secretary of the Y. W. C. A. in New York City.

¶ Dr. E. E. Smith has opened an office building costing $45,000, at Newport News, Va.

¶ Attorney W. H. C. Brown has bought a residence at Newport News, Va., at a cost of $35,000.

¶ General Hospital, owned and operated by Negroes, has been opened at Columbus, Ohio, by Drs. William A. Method and R. M. Tribbitt. It has 18 beds and is at the service of reputable physicians.

¶ The population of 185 Negroes at Great Falls, Montana, owns $91,900 in taxable property and $12,900 in church property.

¶ The *News*, Indianapolis, Ind., is publishing a column of "Notes on the Colored Folk".

¶ Colored parents of the uptown district in Atlantic City, who protested against the concentration of Negro children in the Indiana Avenue School have won their case.

¶ Dr. Douglas B. Johnson, colored, has been appointed to the out-patient clinic of Harlem Hospital, New York City. Dr. Johnson is a graduate of the University of Vermont, a former practitioner of Virginia and a late army surgeon.

¶ A $50,000 turberculosis sanitarium is being erected at Boley, Okla., a Negro town, by the State. Governor Robertson participated in the ceremonies at the laying of the cornerstone.

¶ The colored branch of the Y. W. C. A in Washington, D. C., erected at a cost of $200,000, has been opened. It has a cafeteria and gymnasium, each with a capacity for 250 girls, 45 sleeping-rooms and 24 dressing-rooms.

¶ Mrs. Daneva W. Donnel, a colored clerk in the office of the County Treasurer, Indianapolis, served recently on the first all-woman jury.

PERSONAL

CHARLES BROWN, a Negro at West Columbia, Tex., is dead at the age of 90. He was the owner of 3600 acres of oil land and leaves an estate estimated at $2,000,000. A family of 7 children survive him.

¶ Edward H. Randolph, manager of the Athenian-Nile Club at San Francisco, Cal., for 14 years, is dead. Members of the club acted as honorary pall-bearers.

Henry Randolph, his father, was in charge of the hat-room of the Palace Hotel at San Francisco for 40 years.

¶ Announcement is made of the marriage of Mrs. Jessie S. Lee, a prominent business woman of Springfield, Ill., to Colonel Charles W. Fillmore of the colored 15th New York Infantry.

¶ Mr. and Mrs. John Avery Hagan announce the marriage of their daughter, Helen Eugenia, to Dr. John Taylor Williams, of Morristown, N. J.

FOREIGN

THE colored population of Colon, R. P., has organized a Coöperative and Benevolent Society which has a membership of 500. Its object is to open Service Stations of foodstuffs, clothing materials and medical aid for its members. Dr. Hubert C. Edwards has been elected as the society's physician.

¶ Natives of Gold Coast, West Africa, in pre-war times bought cocoa for $50 a ton and held it; now it is bringing $300 a ton. Two hundred of these natives own automobiles, some costing $40,000 apiece. Colored shippers are forming a cocoa trust. Women are acting as brokers and have adopted tailored suits and derby hats as their business dress.

¶ The manufacture of Moroccan pottery is being developed by a machine which makes large tiles.

¶ Exports from Algeria during the first 3 months of 1920 reached 594,061,000 francs as compared with 373,962,000 francs for the corresponding period of 1919; the trade balance of 175,212,000 francs for the first 3 months of 1919 increased to 212,848,000 francs for 1920.

¶ The Waterfall Farm Mission Industrial School at Salisbury, Rhodesia, for the promotion of practical and industrial education among the natives, is appealing for funds. The school owns 875 acres, 1 large thatched building, 6 huts and 20,000 bricks; it needs 2 substantial buildings. Mr. Abraham Z. Twala is the principal.

¶ Protests from natives of Lagos, Sierra Leone, West Africa, have prevented the use of a loan of $15,000,000 for setting apart desirable residential streets for whites and segregating colored people to the suburbs.

¶ French trainers at Joineville School, Paris, have discovered Adbadahive, a sergeant in an Algerian colored company, who runs the 400 meter race in 51 seconds, and 800 meters in 1:54.

¶ Ex-Corporal D. V. Watson, a returned British West Indian soldier, has started at Colon, the Colon Boys' Institute League for mental and physical training.

THE CIVILIZING OF HAITI

This postcard was sent us from Haiti, with this inscription: "St. Michel (Artibonite), February, 1919. Deux poignets coupés et une jambe amputée avant l'exécution par un gendarme. L'oeuvre de l'officer américain.

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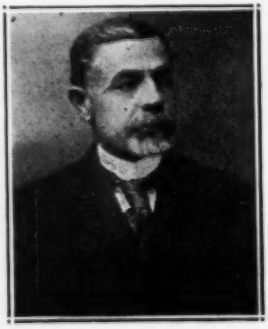

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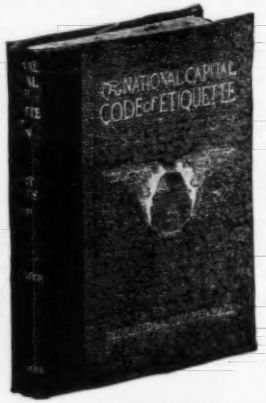

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